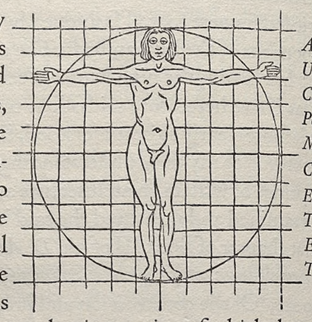
measured man and divided him into ten parts, as I have already divided our two letters; and that this is true, Vitruvius says in the passage cited: *Corpus enim hominis ita Natura composuit, vti os capitis a mento ad frontem summam et radices imas capilli esset decimæ partis.* Nature, he says, has so constituted the human body that the space occupied by the face, which extends from the chin to the [top of the head and the] roots of the hair, is the tenth part of the body. The same Vitruvius, a little further on, again divides the human body into six parts, of the size of its foot, when he says: *Pes vero est altitudinis corporis sextæ.* The foot of a man, he says, is the sixth part of his body. Martianus Capella, in his seventh book, where he speaks *De Heptade,* divides the body of man into seven parts, when he says *Item septem corporis partes hominem perficiunt.** *Item,* he says, man is comprised in seven parts. I will pass by the division into six parts, which is known to all, and will pause at that into seven parts, and ten; that is to say, the seven Liberal Arts, and the nine Muses with their inspirer Apollo.

* *Book* VII, 759.

WE will, therefore, following Vitruvius, make a square, divided as before, that is, into ten units of breadth and as many of height, which said breadth & height of ten units are contained between eleven lines in each direction; & within this square shall be drawn a man with arms outstretched and feet close together, as follows.



THis figure shows clearly that our said Attic letters and the human body accord closely in their proportions, in so far that in one and the same square they can be comprised & drawn with Apollo and the nine Muses, who are placed within the ten equal units of space into which the surface of the said square is divided. There is an Enigma — that is, a saying of which the meaning is hidden — made long ago in Latin by some shrewd wit whose name is unknown, which informs us that all natural things are made by number and by measure. It is as follows:—

Confestum* est numeris quicquid natura creauit,
Ter tria sunt septem, septem sex, sex quoque sunt tres.
Si numeres recte, sunt bis tria, milia quinque.

* *Query,* '*confectum*'?

I Might leave this enigma & its obscure words for the curious to nibble at, in order to discover the things hidden therein; but to keep them from over-tiring their brain, I will come to their aid. It has another meaning than appears on its face; it refers to the orthography and the number of letters contained in these words: *ter, tria, septem, sex, bis,* and *milia.* It says, *Ter tria sunt septem,* which is to say, that in these two Latin words, *ter* & *tria,* there are seven letters, as who should say: *In his duabus dictionibus ter et tria, sunt septem, scilicet elementa.* In the word *septem, sunt sex, scilicet elementa:* in the word *septem* there are six letters. And in like manner, in the word *sex* there are three letters; and in *bis* three letters, and in *milia* five letters; all of which is true, and quite evident. It does not mean that *ter tria sint septem,* that is, that three times three are seven, for that would not be true; but, as I have said, it refers to the number of letters contained in the particular words set down. Let us then take the first verse cited above, to return to our subject, and let us say: *Confestum est numeris quicquid natura creauit.* Every natural thing is, and is contained in, number, and this number is even & odd, as we can clearly perceive in the face of man & in his members; for of some the number is odd, as the head, the nose, the mouth, the chin, the navel, the organ of generation, and divers others, which I omit for brevity's sake. There are, as I have said, some of which the number is even, as the two eyes, the ears, the arms, the hands, in which hands also there are even & odd numbers, as the five fingers of one hand, and the ten fingers of two. All these things are too many to set down one after another; wherefore, returning to my subject, I say that our letters are so well and naturally proportioned that, after the likeness of the human body, they are composed of members, that is to say, of a number of points & lines equally and unequally divided, as I have already shown; & that there are some of XIII units of breadth, some of X, some of VIII, some of VII, some of VI, and some of III; and this we shall see, with our Lord's assistance, by the next figure.

IN a square which is of the size of our aforementioned Attic letters I have drawn a man with his arms extended to the outermost lines of the said square, & with his feet close together & extended to the lower-

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